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the ends of matches; the use of the bare silk is inconvenient. I doubt whether warmth spots can be found by the method given (p. 34). The sensation of pain should not be confused with unpleasant feeling. On page 39 text and figure are not in agreement; the figure on page 45 has no letter D; the figure on page 96 needs further explanation, since the retina appears to be continued into the zonule of Zinn. On pages 58-9 there is a confusion of letter and packet. On page 60 Weber's Law appears without explanation as the Weber-Fechner Law (see pp. 29 f.). On page 63 there is confusion of adaptation with fatigue; and the night-blindness of the fovea is ignored. It is not correct to say that the internal ear "consists of cavities in the ear bone." The English of Hörmesser is accoumpter. On page 83, 1906 should be 1905. The neglect of contrast and adaptation on pages 108 f. is remarkable. The phrase "unconscious use of the imagination" (p. 126) is not scientific. On page 131 'several times' should be 'twice.' The reference to Sanford on page 135 will mislead the pupil; the method goes back to Helmholtz and Aubert. The norm of 0.27 sec. on page 150 is seriously misleading. The graph on page 153 omits three determinations, and the 40 per cent. is evidently a mistake.

These are small matters, which the author, if he will, can readily change. I suggest, further, that a qualitative aesthesiometric experiment be introduced, in which the observer is not confined to the judgments 1 and 2; and that experiments on visual contrast and adaptation be added. There is much cheap apparatus of which the author is apparently unaware. Thus Nagel's cards serve excellently for the diagnosis of color-blindness; it is unnecessary to pay \$30 for the Edridge Green lantern. The spectrum-chart saves the expense of a spectroscope. I assume that the whirling-table is to be borrowed from the Physical Laboratory; but borrowing and lending are ticklish things; and Mr. Dell will find that a mechanical mixer of the Hering type can be built very cheaply from odd wheels to be picked up at any machine-shop. The mixer will then serve for a number of experiments, and will replace the whirling string of ex. 72. Nendel has some cheap materials for visual sensation; my own adaptation frame (*Text-book*, p. 73) may be made at home for next to nothing; and an admirable demonstration of contrast may be given with black, white and grey papers, mounted on a folding card like a Japanese screen. I understand that Münsterberg's *Pseudoptics* is, unfortunately, off the market; many interesting optical illusions may, however, be shown by means of black and white cards and paper-fasteners. Galton's weights may be copied by weighted pay-envelopes or cartridge-cases.

E. B. T.

Modern Science and the Illusions of Professor Bergson. By H. S. R. ELLIOT. With a preface by Sir Ray Lankester. New York and London, Longmans Green & Co., 1912. pp. xix, 257. Price \$1.60 net.

This little book contains a spirited, not to say a violent attack upon the philosophical teaching of M. Bergson. An Introduction points out the futility and incomprehensibility of all metaphysics, and represents Bergson as attempting a mediation between mechanism and teleology. Ch. II sets forth the leading doctrines of the *Creative Evolution* and the *Matter and Memory*. Ch. III gives the author's reasons for dissent. Bergson is guilty of three fallacies: he thinks that disproof of rival theories is proof of his own; he is addicted to false analogies; he makes deductions from questionable premises. He is chargeable, further, with hopeless and irremediable misuse of language. In par-

ticular he fails to show (1) that time is a stuff both 'resistant and substantial'; (2) that consciousness is to some extent independent of cerebral structure; and (3) that instinct leads us to a comprehension of life which intellect could never give. Ch. IV reviews the progress of philosophy, with the help of Lewes and Lange; traces the gradual growth of the mechanistic theory of the universe; and decides that philosophy fails in its search for final truth. Ch. V upholds the automaton theory as against McDougall. Ch. VI traces the origin of fallacies to primitive and congenital tendencies to believe, tendencies which weaken with evolution, so that the fully developed brain of man approaches an impartial *tabula rasa*. Ch. VII defines the true province of philosophy as increase of positive knowledge (this is, however, more correctly referred to science) and dissipation of error, the break-up of erroneous intuitions about conduct.

It is, perhaps, needless to say that the author is tarred with his own critical brush. He will hear nothing of metaphysics, yet he formulates a metaphysical attitude (p. 229 and elsewhere); he will hear nothing of epistemology, yet he commits himself to a theory of knowledge (p. 220 and elsewhere). But with all his constructive weakness there can be no doubt that his criticism is in large measure effective; and his outspoken protest against Bergsonian mysticism is wholesome. Many of us feel, with the writer of the preface, that "M. Bergson is gifted with an admirable facility of diction, and has succeeded in arresting attention. On that account, since he has exceeded the limits of fantastic speculation which it is customary to tolerate on the stage of metaphysics, and has carried his methods into the arena of sober science, it is a matter of urgency that his illusions and perversions should be exposed with uncompromising frankness." The book will probably make for good; but the last word must be left to the philosophers *von Fach*.

A Manual of Mental Science. By L. M. WHIPPLE. New York, Metaphysical Publishing Co., 1911. pp. 221. Price \$1.

This little book has a practical as well as a theoretical side. For "Exact Thinking renders Mental Healing possible, sure and safe." Let us, then, begin to think exactly. We come upon such verities as that Truth contains no error; that Of two contradictory opposites or statements both cannot in any event be true; that Something from Nothing is impossible,—nay, more, that Something cannot be produced from nothing; that the Substance of Nothing is vacancy. Continuing our efforts, we discover that Man is spiritual in essence but mental in action; that there is no Source of evil or disease; for disease proceeds only from incorrect thinking, and its cause is always mental; so that the Mentality is the only Source of sickness. On the basis of such Exact Thinking, the author formulates Rules for Living, for Character, for the Home, for Business and for Health.

Across Australia. By BALDWIN SPENCER and F. J. GILLEN. In two volumes. London, Macmillan & Co., Ltd.; New York, The Macmillan Co. With illustrations, maps and plates. 1912. Vol. i., pp. xiv., 254; vol. ii., pp. xvii., 255-515. Price \$7 net.

Messrs. Spencer and Gillen are the joint authors of two very valuable works upon the ethnology of Central Australia,—*The Native Tribes of Central Australia* (1899) and *The Northern Tribes of Central Australia* (1894); the former book has, unfortunately, been